The conscience, it must be remembered, is a reflex faculty, pronouncing its decision upon the case as submitted to it. In order to observe how the will is fitted to sway the decisions of the conscience, let us suppose that it is bent upon a particular course of conduct, and suggests its performance to the mind. Cassar has come to the river Eubicon, and is bent upon reaching Rome. He knows that the crossing of this stream is a violation of the laws of his country; but when the thought of this occurs to him, he speedily banishes it. Other thoughts meanwhile rise up before his mind, and are cherished—the evil which Pompey and his faction are doing in Borne, and the benefit which his country might derive from their expulsion. We believe Cs3sar, in the act, to have been swayed by ambition, and not a perverted moral sense; yet we can conceive how, in the way now indicated, he may have succeeded in deceiving the moral faculty, and justifying his conduct to himself. Or let us suppose, as a case more in point, that certain of the conspirators against Cteesar are bent upon ridding themselves of one who is regarded by them, as having robbed his country of its liberties. It is easy to see how, by dwelling on one aspect of the case, under the influence of desire, the deed, as a whole, might come to be regarded as in the highest degree commendable. The desert of the ambitious tyrant will be seen in fearfully dark colours, and the mind will fondly dwell on the immediate and glorious advantages which are to arise from his overthrow; and these features being vividly presented to the conscience, while the other aspects of the deed are carefully concealed, the conscience will now give its approval, and the parties rush to the commission of the deed, as one which they are imperatively called to perform.

Assuming, then, (for the proof must be deferred to a succeeding section,) that the will goes wrong, it is conceivable that

from the will deceiving the conscience.

(1.) We mistake, in regard to certain actions, *calling that which is good evil, and that which is evil good.* The will accomplishes this, by presenting the evil and the good in a false light. The action being a complex one, the will may present it only under one aspect, and thus draw forth a false judgment. A good act, which we are unwilling to perform, comes to be presented as leading to pain, or to certain prejudicial consequences,